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S T A P L E H U R S T, &c.

By JOHN BOWTELL, D. D.

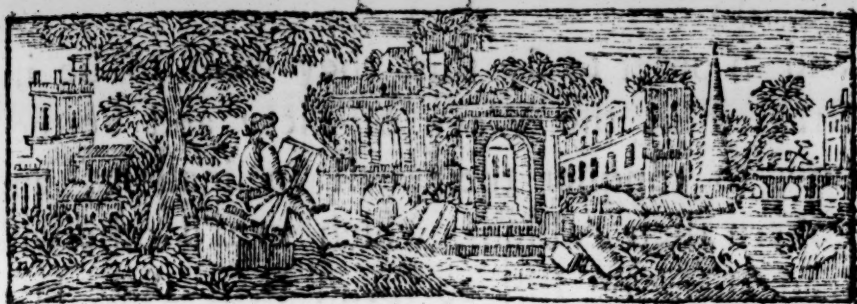
*Be sober, be vigilant ; because
your Adversary the Devil as a
roaring Lion walketh about
seeking whom he may devour.
1 Pet. v. 8.*



CANTERBURY: Printed by J. Abree.

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Luke xxi. 34.

And take heed to your selves, lest at any time your hearts be overcharg'd with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

AT the first Planting of Christianity, when it was to be introduc'd, and spread its self through the World, 'twas requisite that whatever oppos'd its self to this great Design shou'd be check'd and discourag'd, and at length so far subdu'd as to make Way for the Furtherance of the Gospel; which was to cast down every high Thing that exalteth its self against the Knowledge of God, bringing into Captivity every Thought to the Obedience of Christ, calling upon Men to fit and prepare themselves for that Life and Immortality, which is now brought to Light;

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and in order to do this, they were to be instructed in the Ways of Piety and Vertue; how to conquer their evil Inclinations, and govern their Passions, which wou'd otherwise lead them on still to spend their Time in a vain and foolish Pursuit of what wou'd be sure to end in their own eternal Ruin.

The Means to bring this about, to teach Men their Duty, and make them sensible of the Obligations they lay under to observe it, and the manifest Hazard they run by neglecting it, are deliver'd in clear and pressing Arguments, sufficient to move every Man, that will be so much his own Friend as to consider what they are :

For they are supported by the highest Promises to them that will attend, and have a just Regard for them; Promises too great for us to express or imagine; and they are confirm'd too, and strengthen'd with all the terrible Threatenings that can be inflicted upon such as despise them :

But if Men will have no Regard to what they meet with there, and suffer themselves to run on still in those forbidden Paths that lead
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to Destruction, they are told of a Day that may come suddenly upon them, when they shall be cut off from the Earth, and have no other Warning, no more Time left them for Repentance, but must presently enter upon another Scene of Life, widely different from what they were suffer'd to act in this World; a dreadful Scene! an unalterable State of Misery, the unavoidable Fruits of their Obstinacy and Impenitency.

But how inconsiderate then and foolish, and how ungrateful too would it be in us, not to regard that Warning which our Blessed Redeemer, out of his great Mercy and Goodness, has here left us, that we might not indulge our selves in such a Life as he has absolutely forbidden, and which therefore in the End must bring us to Destruction: 'Tis indeed a Command, but express'd with a tender Concern for our Happiness, and that we may live in a constant Preparation for our latter End.

Take Heed to your selves, lest at any Time your Hearts be overcharg'd with Surfeiting and Drunkenness, and Cares of this Life, and so that Day come upon you unawares.

1. From these Words we may consider,
First, Who it is that gives us this Command, *Take Heed to your selves*, &c.
2. Secondly, What it is we are here caution'd against.
3. Thirdly, The Reason here given for this Caution.

First, Before we look into the Particulars that we are here caution'd against, it will be proper to consider who it is that has shown such a Regard for our Happiness, as to put us upon thinking, how to avoid that Course of Life which will lead us directly to a State of Misery; such a State, as being once enter'd upon, must always be our Portion.

We may observe then, 'tis the ever Blessed Jesus who has given this Testimony of his Love and Compassion for our Souls; for these are his Words, — *Take Heed to your selves* — His Words, whose Concern for our Salvation was so great, that he laid down his own Life to purchase for us a glorious Immortality in the World to come; and if we can perswade our selves that he, who has shown us such an

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astonishing Instance of his Mercy, does not deserve our most serious Attention, when out of his abundant Goodness he calls, and bids us take Heed to our selves, we may reasonably conclude, that our Sins have taken such Hold upon us, that we are so harden'd in our Wickedness, and have such an Aversion to our Duty, that no ordinary Means will ever be able to reclaim us.

He knows, and has told us, that we can do nothing without him; and that we are altogether unable to defend our selves against any Misfortune that may befall us, or any Temptation that may set upon us; and therefore has graciously promis'd, if we call upon him in our Distress, he will make us a Way to escape out of any Danger or Temptation that threatens us.

He knows the Frailties of human Nature, and how apt Men are to be led aside from their Duty; he knows the Strength and Subtlety of our Enemies, and what Danger there is of being overcome by the Power and Treachery with which they usually set upon us; and this he has made known to us, that we may give the more earnest Heed to what he has pre-

prescrib'd as a Means to prevent our falling into the Snare and Condemnation of the Devil, and to be led Captive by him at his Will :

To him therefore, to him alone, who will be a steady Friend, a sure Refuge, are we to fly for Succour; to him, who is able sufficiently to controul all the Powers of Darkneſs; all the Powers of Men and Devils, and bring to nought all their Contrivances againſt Vertue and Religion :

He waits to be Gracious only till we make a proper Application to him for his Aſſiſtance and Protection. *Call upon me, ſays God, in the Time of Trouble; ſo I will hear thee, and thou ſhalt praiſe me :* Nay, he does not always wait for that; ſo ready and forward is our Bleſſed Lord to preſerve and comfort us, that by his great and wonderful Condeſcention and Goodneſs, he frequently prevents our Petitions by granting more than we could have deſir'd, well knowing what Things we ſtand moſt in Need of before ever we can preſent our Supplications.

'Tis impoſſible to reckon up all the Ways he takes to make us happy; all the gracious
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Methods he makes Use of to draw us to himself, never proposing any thing but what may be for our Advantage ; nor suffering any Grievance or Trouble to fall upon us, for which he has not an immediate Remedy.

All the Blessings we can meet with here ; all the Injoyments we are capable of in this World, or the next, must come from him. With what Spirit then must we be govern'd to flight all those Tenders of Mercy, whereby he so earnestly presses us into his Service ; and where every Instance of our Love and Duty to him would be but so many Steps towards our own Happiness?

For this is he that came down from Heaven to destroy the Works of the Devil ; and gave himself for our Sins, that he might deliver us from this present evil World ; and to that Purpose has made use of the properest Means to raise us from the Death of Sin unto the Life of Righteousness : 'Tis he that calls us off from those Vanities and Corruptions, and those abominable Practices, that will effectually destroy both Body and Soul, if by such Wickedness we continue still to treasure up Wrath against the Day of Wrath :

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Let it then appear to us, what it must needs be, a Matter of the greatest Importance, to attend, without Delay, and take Heed to our selves as Christ has commanded us, lest at any time our Hearts be overcharg'd with Surfeiting and Drunkenness, and Cares of this Life, and so that Day come upon us unawares.

And now let us consider the Nature of those Sins which Christ has here commanded all his Followers to avoid; *i. e.* Surfeiting, Drunkenness, and Cares of this Life; for to make such Observations upon them, as may create in your Minds an Abhorrence, will be suitable to the Caution here in my Text.

In order therefore to possess our selves of the pernicious Consequence of each of them distinctly, let it be consider'd, in the first Place, what we are to understand here by Surfeiting, lest your Hearts at any time be overcharg'd with Surfeiting: This Word in its full Extent includes all Excess in the Injoyment of those Things that might otherwise be us'd as Blessings; as when they exceed their Bounds, and press too hard upon a Man's Health; when they become inconvenient and troublesome, or any ways indecent; when they occasion any
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Discomposure in the Mind, or Disorder in the Body, by rendering that altogether unfit to discharge its proper Functions.

Too violent a Pursuit after those Things, a moderate Injoyment of which may be sometimes allow'd us; such Exercises, I say, as are design'd for our Health, when they are abus'd, when they exceed their due Bounds, may come under this Notion of Surfeiting; because they then cross the End they are design'd for, by endangering the Constitution; that is, they are too much for us, which is the true and natural or proper Sense of the Word; and they indispose us for those Duties, which our Condition and Circumstances in the World require of us:

But what we are to understand by it in my Text, seems to have a more particular Regard to immoderate Eating; when we study to gratify the Palate, or indulge and pamper the Body; spending our Time and Thoughts in contriving how to furnish out a Table in the most Luxurious manner, taking no Heed to prevent those fatal Consequences that commonly attend such an Excess:

Having no more Thoughts or Reflexion about it than the very Brutes themselves ; for otherwise it might reasonably be suppos'd that Men wou'd not plunge themselves into so many Dangers, or suffer themselves to take any Pleasure in that, which fills them with so many gross Humours, and breeds in 'em such Distempers as prejudice their Health, break their Constitution, and by degrees, or sometimes on a sudden, destroys the whole Man.

How absurd does this Practice appear to a Man, that will reason with himself upon it ; for one that makes thus free with his Constitution, we may suppose to be fond of Life, were it only for the sake of gratifying those sordid Inclinations ; and yet we see him pressing forward directly to that Separation of Soul and Body, which at once cuts off his Pursuit after the Pleasures and Vanities of this World, where his Affections are deeply engag'd, and puts an End to all his Designs here, and deprives him of all those great and mighty Injoyments that he has promis'd himself for many Years :

And yet notwithstanding all that can be said to bring him off from so dangerous a Course,
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he by this sort of Indulgence takes the most effectual Way to lay himself under such an Indisposition, as robs him of all his Pleasures, and hurries him to his Grave, where all his Hopes and fine Projects are buried with him.

But we must further observe a greater Instance still of such a Man's Folly, which aggravates this Sin to a much higher Degree; 'tis an Abuse of God's Mercy, who bestows these Blessings upon us for Health, and not for Luxury; and it may provoke him to withdraw those Blessings, when we are so inconsiderate and ungrateful, as to use them for such Purposes as are inconsistent with his holy Laws; so that we don't only injure our Health, but which is much worse we displease Almighty God, who, as *Job* observes, giveth Meat in Abundance; but then we are to remember, that where he once bestow'd such Plenty, and because that Plenty was abus'd, the Wrath of God came upon them; nay, he is said to have cast upon that ungrateful People the Furiousness of his Wrath, Anger, and Displeasure.

Thus we create to our selves the greatest Uneasiness, and run the utmost Hazard of

bringing down God's Judgments upon our selves, when we overcharge our Hearts with Surfeiting; whereas by a discreet and moderate Injoyment of those Blessings that Providence furnishes us with, we might prolong our Lives, enjoy our Health with Pleasure, and, by making a right Use of them, shew our selves thankful and obedient.

What the wise Son of *Sirach* has left us upon this Subject is worth our Notice. *Ecclus. xxxvii. 31.* By *Surfeiting*, says he, *many have perished; but he that taketh heed, prolongeth his Life.* By the two preceding Verses he explains what he means by Surfeiting; *i. e.* immoderate and excessive Eating. From hence we may gather how sinful and how hazardous, both to Body and Soul, this brutish Sin of Gluttony must needs be.

At the same Time therefore we see how necessary 'tis for us strictly to observe the Caution our Blessed Lord has here given us, That *we take heed to our selves, lest at any time our Hearts be overcharg'd with Surfeiting.*

2. The next Thing he has in this Text given Men a Charge to avoid, is, The Sin of
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Drunkennes; Take heed to your selves, lest at any time your Hearts be overcharg'd with Surfeiting and Drunkennes.

The Effects of this Sin are in many Cases not unlike those of Gluttony, and of as dangerous Consequence with Regard to the Health of a Man's Body, and the Injoyment of his Estate; frequently occasioning a Fever in one, and a Consumption in the other. *Solomon* tells us, *That the Drunkard and the Glutton shall come to Poverty.* Prov. xxiii. 21.

But let me here observe, what all the World allows to be true, with Regard to this shameful Sin:

1. A Man that suffers himself to be drunk, gives up his Understanding all at once, and therefore must needs at such a Time be unfit for any Business, quite disabled from discharging those Duties his Station in the World requires of him; which is a Circumstance one would think that no Man of common Sense, no one that ever allows himself in his cooler Hours to think over his own Affairs wou'd willingly fall under:

Besides, he is incapable of distinguishing between Good and Evil, perfectly insensible of

of any Injury or Favour, that passes betwixt himself and others; so that no Amends can be expected from him for the Mischief he occasions; nor any Expressions of Gratitude for the Good he receives.

2. Men in such a Condition are usually dispos'd to brawl and quarrel, and create an Uneasiness to such in their Company as will not run with them to the same Excess of Riot; but tho' such Sinners know not what 'tis they are then a doing; what Tendency their Words and Actions may have to disturb Society, to kindle Differences, and to divide Friends:

Yet the evil Consequences of such a Behaviour, as well as the depriving himself of a Capacity to do better, will doubtless be imputed, and swell the Account of every Sinner that indulges himself so like a Brute.

3. And then let it be consider'd too, that he lays himself open to all the Misfortunes that can befall a Man in this World; How many Accidents is such a Wretch subject to, any one of which may ruin him for ever?

For when he thus foolishly does what he can to throw himself out of the Protection of
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Providence, 'tis owing to the infinite Love and Mercy and long-suffering of Almighty God that he is still preserv'd, and has Time afforded by a tender and compassionate Father to recollect his Failings, to confess and forsake his evil Ways, to come in and be sav'd: And when he recovers himself and his Senses, who wou'd not think that the Consideration of so much Goodness and Forbearance shou'd lead him to Repentance, and teach him to take Heed that he does not at any time, after such an Escape, overcharge his Heart again with Surfeiting and Drunkenness, lest the Abuse of God's Grace shou'd provoke him to execute that Vengeance upon him, which harden'd and impenitent Sinners are threaten'd with.

3. The third Thing we are here warn'd to take Care of, is, That we suffer not our Hearts to be overcharg'd with the Cares of this Life: Thus are we directed, not to ingage our selves so as to be drawn away from our Duty after any of those Things we meet with in this World that are meerly temporal:

And we cannot but observe this Rule brings with it sufficient Reason, why we shou'd be govern'd by it; for if we lay out our Time about

about such Things as are fitted only for this Life, and give our selves up intirely to the Injoyment of what can by no Means yield us any true Satisfaction, we may then be suppos'd voluntarily to lay aside all Thoughts of another World, and so to make no Provision for our selves hereafter.

But Christians that are call'd upon to set their Affections on Things above, and profess the Belief of a Resurrection, and after that a Judgment to come, where we must all appear, cannot but think it very unsafe not to be prepar'd against that great and terrible Day of the Lord, who will then acquit or condemn us, according to what we have done here in this Life, whether it be good or bad :

And in the mean time we cannot be too much upon our Guard ; for if we suffer our selves to spend but the least Part of our Time in Idleness, or in doing nothing to the Purpose of a Christian, our watchful Adversary will take the Advantage of us, and the World will presently crowd in upon us, and the Cares of this Life intangle us ; and the more we are concern'd with them, so much the less we shall be at Leisure to regard those Things that are reserv'd

reserv'd for us in Heaven: And if we thus neglect our Duty to God, and don't live prepar'd for that Day, which we are here taught may come upon us unawares, we then suffer our Hearts to be overcharg'd with the Cares of this Life.

We are under the strictest Obligation to avoid and forsake every Thing that hinders our Perseverance in the Practice of a holy Life, which is the Condition of our Salvation; for without Holiness no Man shall see the Lord.

To be too forward, eager, and solicitous, how to raise our selves in the World, to improve an Estate, or to gratify any of our Desires for such Things as must end with this Life; breaks in upon the Command our Blessed Saviour has here given us, and so lays us open to his Displeasure.

But to be more particular; let it be consider'd, what it is we are to bestow our Care upon, and to distinguish it from that with which we have no Concern. There are many Things which might come under this Consideration, as proper to be taken Care of, so long as we continue here; but some there are of

the greatest Consequence with Regard to our present Well-being, and do in a more especial Manner call upon us for a due Care at all Times; such as our Health, our good Name, and our Estate :

A moderate Regard for all these is every Man's Duty, yet he that neglects any of them, and he that is too solicitous and anxious about any one of them, are both equally to be blam'd; for they are always to give Place to those higher Duties that more immediately relate to our future Happiness :

I mean those Duties of Piety towards God, of Justice and Charity to our Neighbour, and that of Temperance and Sobriety with regard to our selves; for they are all so necessary that we can never be too solicitous, too much in earnest and zealous for the Discharge of them; because, indeed, they are the only Foundation upon which we may hope for success, when we study how to preserve our Health, and those other temporal Blessings I just now mention'd. For we must first seek the Kingdom of God, and then we may rely upon his gracious Promise, that all those Things which he sees Needful to carry us thro' this World, shall

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by his good Providence be secur'd to us ; and we shall be inexcusable if we suffer our Hearts to be overcharg'd with the Cares of this Life, and set our Affections on such Things as are uncertain, insufficient, and can stand us in no stead when that Day shall come upon us, in which we are to give up our last great Account.

Whether by that Day that might come upon them unawares was meant the Day of their Death, or the Day of Judgment, or the Day in which *Jerusalem* was to be destroy'd, is of no great Concern for us to know ; because let that be as it will, the Argument for taking Heed to our selves loses nothing of its Force ; those very People that were then call'd upon to take Heed, being at as great an Uncertainty for the Time as we are now ; for that Day and that Hour knoweth no Man ; and as their being overtaken unawares by that Day in the midst of their Sins wou'd be fatal to them ; so will our immoderate Care for the Things of this Life, if for their Sakes we lay aside the Thoughts of a future Reckoning, bring down upon us the Displeasure, the Wrath and Vengeance of Almighty God.

For his Spirit will not always strive with Man; and therefore it will be necessary to consider what those Things are which deserve our Care; so much of it, I mean, as is proper and proportionable to their Nature and Circumstances, and therefore to be limited and always govern'd by Reason, and that Holy Religion we profess.

For as to those vain and foolish Customs that the World seems fond of, and labours to support with all the specious Arguments they can frame in their Defence; such trifling Vanities, as a Christian shou'd blush to be at all concern'd with, are to be despis'd, and rejected with Scorn and Indignation by all, that are preparing themselves in good Earnest for a better Life.

Some of those Things we are to take Care of here, without overcharging our Hearts with too anxious and eager a Pursuit after 'em; or an immoderate Concern for the Loss of any of them, when we have perform'd what our Duty leads us to do in order to preserve them, may be those, which I just now mention'd, and which Men are generally inclin'd to preserve; their Health, their Estate, and their good Name.

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The Health of the Body may be reckon'd as it were the Foundation of our other temporal Blessings; for without that, we can have no Relish for any thing belonging to this present Life; without that, we can be of no Use in the World; we can neither serve our Friends, nor perform any good Offices to our Neighbours; nor can we our selves have any Satisfaction in the Injoyment of our own Possessions; the Pains and Aches, and our other Indispositions, cast such a Damp upon our Spirits as is apt to create abundance of Grief, and Melancholy, and Dejection of Mind:

So that in a restless and disconsolate Manner we are altogether taken up with the Trouble and Disorder that we inwardly labour under our selves, and are forgetful or regardless of every Thing else.

Now here, if any where, one wou'd think we might be indulg'd to the highest Degree of Solicitude, using all possible Means to prevent our falling under an Affliction that discomposes our selves, and is a Trouble to our Friends; and, indeed, there is no Reason to doubt of our being allow'd in the Case of our Health

Health, to preserve that, a Liberty to use all the Means proper to prevent its being any ways impair'd; but then we are to consider, when we have done that, we are to sit down, and go no further, but must wait the Event with Patience, and leave it to the good Providence of Almighty God, whose Power ruleth over all, and whose Mercy is over all his Works; who can raise us up, and will still give us a longer Time here in this World, if he sees it best, and most fitting for us that our Health shou'd be restor'd.

2. But, secondly, another Thing we are to have a due Regard for, is, a good Name, a reputable Character in the World; this we are under a strict Obligation to preserve.

What the wisest of Men has declar'd in Favour of this Blessing, ought to be an Encouragement for every one of us to use the best Means we can to possess our selves of it, where he tells us how much 'tis to be esteem'd above Riches. *A good Name, says he, is rather to be chosen than great Riches; and loving Favour rather than Silver and Gold; Prov. xxii. 1.* By this we may be assur'd, that a Man ought not to have so much Love and Respect shown him

him merely on account of his Wealth, as for making a right Use of it.

And our Experience sufficiently convinces us, that the World generally treats that Man with Scorn and Contempt, who heaps up Riches to himself, and has no Bowels of Compassion for the Poor; whilst the Man that is generous and liberal, full of Charity and good Works amongst his Neighbours, and freely parts with a Portion of what God has bless'd him with, for the Benefit of those that stand in Need of his Assistance, shall be sure to enjoy that good Character, which entitles him to the Love and Esteem of all Mankind:

And, what is still infinitely more desirable, it secures to him the Favour of Almighty God. *Pf. xli. 1.*

But we are to consider, that tho' God expresses himself as delighted with a Disposition that is truly Charitable; and tho' Men are always ready to show a great Regard for such, as are dispos'd on all Occasions to come into the Relief of them that are in Want, and that such a Practice is a proper Foundation for a good Name; yet the Means we make use of
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to purchase this Blessing, and the Concern we are under to maintain it, shou'd be always in a just Proportion to the End, which I here now suppose to be merely Temporal, as the good Opinion and Applause of Men which we know is very precarious and uncertain; and therefore we are to comfort our selves with this Reflexion, that the Applause of Men is not essential to our Happiness; and when we can't be so fortunate as to gain that by discharging our Duty to God, to our Neighbours, and to our own Conscience, we are to be no farther solicitous about it, nor suffer our selves by any Means to be drawn into Measures that are unwarrantable for the Sake of it; for this wou'd be to neglect the Caution our Blessed Lord has here given us, and to overcharge our Hearts with the Cares of this Life.

3. A third Thing that we are to take Care of, without overcharging our Hearts with too anxious a Pursuit after it, is, our Estate; that Competency, I mean, which Providence assigns us, as a necessary or comfortable Subsistence.

Here seems to be the greatest Danger, and therefore we are to proceed with the utmost Caution; for tho' Health and a good Name
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bought certainly to have the Preference ; yet we often see, they are both unaccountably neglected when they come in Competition with Wealth and Riches ; and a whole Volume wou'd hardly be sufficient to take in all the Absurdities that a greedy, covetous, and worldly minded Man is guilty of.

How many plausible Objections does he take himself to be furnish'd with against relieving even those that are truly Necessitous, and who are far from being able to support themselves ; such as are lame, or sick, and ready to starve, or labouring under some other sore Affliction ?

And how many little shameful Ways does he go about to excuse himself from being concern'd in any of those good Offices, where Charity must bear a Part ?

There can be no Occasion to enter upon Particulars here, every one of us having had sufficient Experience in our selves or others to confirm this Observation, that nothing bears so hard upon the Spirits of a covetous Man, nothing so sensibly affects him as parting with his Money, tho' it be to do the greatest Good to himself.

For at the same Time we are feeding the Hungry, and clothing the Naked, and administering Relief and Comfort to the Sick and Needy, we are doing what will entitle us to that comfortable Sentence, which our Blessed Lord, when he comes in the Glory of his Father with the holy Angels, will pronounce to all those that have been tender and compassionate towards the Poor :

Come ye Blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World : For all those Acts of Charity, mention'd in the xxvth Chapter of St. Matthew's Gospel, he will then take as done to himself; *In as much as you have done it to one of the least of these, says Christ, ye have done it unto me.*

What a delightful Prospect is here ! To encourage our Charity, to evidence the Sincerity of our Faith by the genuine Fruits of it ; which every one of us wou'd be forward to do, were we the true Disciples of Him, who has graciously promis'd to *recompence them at the Resurrection of the Just*, all such, as in Obedience to his Command, will assist *the Poor, the Maimed, the Lame, and the Blind.* Luke xiv. 13, 14.

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But alas ! the Course which the covetous Man takes, leads him quite another Way ; for besides his Uncharitableness, how is he loaded with the Guilt of other Sins ; such as Fraud, Injustice, Falshood, and Treachery !

So that in him Money may indeed be esteem'd the Root of all Evil ; 'tis his Idol, and that for which God is said to abhor Men. Thus foolishly does he overcharge his Heart with the Cares of this Life.

In a Word, this worldly Mindedness, Gluttony, and Drunkenness, all which are here in this Text strictly forbidden, are Sins that betray Men into all Sorts of Immorality ; and 'tis Matter of Concern, to all sober Men, to see how eagerly such unhappy Men pursue their own Destruction, who are so infatuated as to run on in those dangerous and wicked Courses, to enslave themselves to their wild ungovernable Appetites, and behave more like Brutes, than rational Creatures, laying in Matter for all the Distempers their Bodies are subject to, abusing those Blessings which Providence furnishes them with for their Health, for the Subsistence of themselves, and such as are in
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Need and Necessity, the Poor, the Fatherless, and the Widows.

But to conclude ; what our Saviour design'd by coming into the World was the Salvation of Mankind, and to purchase to himself a peculiar People zealous of good Works, to stir up their Indignation against Sin, to plant in their Hearts a Love to Vertue and a Zeal for Religion, to lead them by his own good Example into the Practice of all those Duties that shou'd recommend them to the Favour of God, by improving those Faculties they are endow'd with to the Glory of their Creator, spending their Time in his Service, doing Good to others, and keeping themselves within the Bounds of Temperance and Sobriety, always mindful of the Shortness and Uncertainty of this Life, and the Time when we shall lye down in the Dust, and of that solemn Appearance that we must all make before the Judgment Seat of Christ :

That so we may be found in that Day, how suddenly soever it may come upon us, to have been doing the Will of God from the Heart ; and blessed will that Servant be, whom his Lord when he cometh shall find so doing.

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